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ANSARUDDIN

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رَبِّ اجْعَلْنِىْ مُقِيْمَ الصَّلٰوةِ وَ
مِنْ ذُرِّيَّتِىْ ۖ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤١﴾

My Lord, make me observe Prayer and my children too. Our Lord! bestow Thy grace on me and accept my prayer.

(Ibrahim 14:41)



ANSARUDDIN

Majlis Ansarullah UK

PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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Quran

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ﴿۱﴾

وَ لَا تَزِرُ وَازِرَۃٌ وِّزۡرَ اُخۡرٰی ؕ وَ اِنۡ تَدۡعُ مُثۡقَلَۃٌ
اِلٰی حِمۡلِہَا لَا یُحۡمَلۡ مِنۡہُ شَیۡءٌ وَّ لَوۡ کَانَ ذَا
قُرۡبٰی ؕ اِنَّمَا تُنۡذِرُ الَّذِیۡنَ یَخۡشَوۡنَ رَبَّہُمۡ بِالۡغَیۡبِ
وَ اَقَامُوا الصَّلٰوۃَ ؕ وَ مَنۡ تَزَکّٰی فَاِنَّمَا یَتَزَکّٰی
لِنَفۡسِہٖ ؕ وَ اِلَی اللّٰہِ الۡمَصِیۡرُ ﴿۱۹﴾

In the name of Allah, the Gracious, the Merciful.

And no burdened soul can bear the burden of another; and if a heavily laden soul call another to bear its load, naught of it shall be carried by the other, even though he be a kinsman. Thou canst warn only those who fear their Lord in secret and observe Prayer. And whoso purifies himself, purifies himself only to his own good; and to Allah shall be the return.
[Surah Fatir, 35: 19]

Hadith

عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بِبَابِ أَحَدِكُمْ، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ " قَالُوا لاَ يُبْقِي مِنْ دَرَنِهِ شَيْئًا قَالَ " فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهَا الْخَطَايَا "

Hazrat Abu Hurairah^ra^ relates that he heard the Messenger of Allah say:

“Tell me if one of you had a stream running at his door and he would take a bath in it five times every day would any dirt be left upon him? He was answered, ‘No dirt would be left on him.’ The Messenger ﷺ of Allah observed, ‘This is the case of the five Prayers. Allah wipes out all faults in consequence of them.’ ”

[Sahih al-Bukhari 528, كتاب مواقيت الصلاة]




Sayings of the Promised Messiah & Mahdi عليه‌السلام

What is Salat?

What is *Salat*? **It is a supplication addressed to the Lord of Honou**r without which a person cannot be truly alive, nor can he procure any means of security and happiness. When God Almighty bestows this grace upon a person it is only then that he obtains true comfort. From that moment he will begin to feel pleasure and delight in Salat. As he derives pleasure from delicious food he will begin to derive pleasure from his weeping and crying in Salat. Before he experiences that condition in his Salat it is necessary that he should persist in Salat as he swallows bitter medicine so that he may be restored to health. In the same way it is necessary for him to persist in Salat and in making his supplications while he derive no pleasure from them. In such condition he should seek pleasure and delight in Salat with the supplication:

Allah! Thou knowest how blind and sightless I am, and at the moment I am like the dead. I know that in a little while I shall be called and shall present myself before Thee and no one will be able to stop me. But my heart is blind and unenlightened. Do Thou cause to descend upon it such a flame of light that thereby it may be inspired with Thy love and devotion to Thee. Do Thou bestow upon me such grace that I shall not be raised up sightless nor join the blind.

When he supplicates in this manner and persists in the supplication, he will see that a time will arrive when something will descend upon him while he is engaged in such type of prayer which will melt his heart.

[Malfuzat, vol. IV, pp. 321-322]

Importance of Observing Salat

Summary of the Friday Sermon by Hazrat Mirza Masroor Ahmad ايده الله تعالى بنصره العزيز, Khalifatul-Masih V, on 20th January 2017 at the Baitul Futūh Mosque, Morden, London



After Tashahhud and Surah Fātiḥah Huzoor said, who amongst us doesn't know that offering Salat is obligatory on Muslims. The Holy Quran has drawn our attention towards it by describing its importance at various places. According to Prophet Muhammad ﷺ Salat is the essence of prayers. He even said that abandoning Salat makes a man closer to disbelief and idolatry. Then, explaining the importance of Salat, the Holy Prophet ﷺ said, "On the day of Judgement, a person will be held accountable for Salat before everything else. If the measure (of Salat) is correct, then it means the person is successful and has been salvaged otherwise he will fail."

Likewise, to make children habitual in prayers, Prophet Muhammad ﷺ said that children must be advised to offer Salat when they reach the age of 7. And at the age of 10, some strictness could also be applied to make them consistent in Salat. However, if parents themselves are not punctual in Salat then how can they expect their children to do so. Or if they learn about this saying of Prophet Muhammad ﷺ in some Jama'at meetings but at home they do not find their fathers to be punctual in offering Salat, how will this effect those children? Such fathers' children will think that this commandment doesn't bear much importance. As a consequence, by ignoring the importance of one commandment, the effect of all other Islamic commandments will be nullified in the child's heart. Such people, according to the sayings of the Holy Prophet ﷺ not only are not only losers themselves but are responsible for entering their progeny among the losers as well. Parents show their concern to fulfil their own and their children's worldly desires and successes, but they do not pay heed to the matter of real concern.

For a real believer, offering Salat is the only way to remove spiritual corrosion. As Prophet Muhammad ﷺ explained with an example, "if there was a river at a person's door and he took a bath in it five times a day, can you believe that any dirt would be left on his body." His companions replied, "O Prophet of God, not a trace of dirt would be left." At this, the Holy Prophet ﷺ said, "That is the parable of the five prayers by which Allah removes sins and eliminates weaknesses." It means that not a trace of dirt is left on the soul of a person who offers five daily prayers. Thus, the Holy Prophet ﷺ explained the importance of prayers with such a beautiful parable. But as I already said, that the commandment is not merely about offering Salat. The Prophet Muhammad ﷺ further stated that a person who performed ablution at home, and then he set off heading to the mosque so that he could offer obligatory prayers he would be rewarded according to the number of steps he has to take to reach the mosque. One step will remove one of his sins, the next will elevate his (spiritual) status. This means that every step will gain him rewards.

On another occasion, while explaining the importance of congregational prayers, the Holy Prophet ﷺ said, "shall I not tell you something with which Allah Almighty removes sins and elevates (spiritual) status." The companions (may Allah be pleased with them) who were ever ready to finding ways to please Allah, and to achieve His nearness and be detached from their sins, implored, "O Prophet of God, do tell." The Holy Prophet ﷺ said, "by performing ablution properly despite not feeling up for it, and by setting off for the mosque from afar and by waiting for the next Salat after offering one." This keeps a person detached from sins. The Holy Prophet ﷺ said, "Not only that, but this is kind of a frontier." Just like countries establish frontiers on their borders with other countries and appoint armed forces upon them. Why are such frontiers established? So that the country can be protected from others. And that the country's forces are momentarily available in case of confrontation. Thus the biggest threat to a believer is from Satan from which safety and frontier are required. The threat is from worldly desires that Satan generates. This is where Satan attacks from. In order to be protected from such attacks, the congregational prayers serve as a frontier. It is a battalion of guardians that will protect from such attacks. Congregational prayers will save believers from sins and will be incline them towards performing good deeds.

Similarly, according to the Holy Prophet ﷺ congregational prayers rewards a believer 27 times more than a prayer offered alone.

The Promised Messiah عليه السلام while explaining the importance of congregational prayers to the Jama'at says: "The rationale behind putting more reward in congregational prayers is that it creates unity. The instructions to practically implement unity are so particular that even the feet are required to be aligned." This means that while offering prayers in rows, feet should also be brought into line, for which heels must be aligned. He further says, "and the rows must be straight, and (worshippers) should be standing connected to each other. It means that they must act like one being." By standing in rows, they will turn into one being, meaning there will be a dynamism in them. "So that one's illuminations can permeate into others. The disparity that gives birth to ego and selfishness, does not last (in such setting)." It means regardless of being rich or poor, everyone will be standing in one row. Some people are egocentric or have selfishness in their hearts which is rooted out with congregational prayers. He said, "bear this in mind that human being have the capacity to absorb another person's illuminations." One may be influenced more by good deeds and achieve a higher status (of spirituality), through congregational prayers. Therefore, to accept the influence of piety, congregational prayers are essential. Thus with congregational prayers, on one hand, the unity is expressed that Allah wishes to create among His Community and on the other hand people get influenced by each other's good deeds. When in one row more pious and spiritually advanced people will be standing, they will have an effect on the weak ones. Consequently, the weak ones will also excel in performing good deeds and will advance spiritually. When this unity is emerged and when spirituality advances, then the satanic forces are weakened and diminished

In this age, Allah Almighty sent the true servant of Prophet Muhammad ﷺ who guided us towards attaining the real comprehension of prayers and worshipping. On one hand we claim that we have accepted the Holy Prophet's ﷺ true slave, the Promised Messiah and Imam Mahdi for the betterment of our spiritual condition and for the establishment of unity but on the other hand we have weaknesses in our deeds. Especially we have weakness in performing the most fundamental Islamic commandment, something that is the objective of our existence and is the minimum standard of attaining this objective. If this is the case, then how can we claim that for the advancement of our spirituality and in order to follow Allah's commandment and

to obey Prophet Muhammad's ﷺ directive, we have accepted the Promised Messiah عليه السلام.

Even in Quran the obligation of 5 daily prayers has been mentioned at numerous places. Prophet Muhammad's ﷺ sayings about this that I have just mentioned are also self-explanatory. While it is given that offering Salat is obligatory on every Ahmadi, but along with that as per the Holy Prophet's ﷺ instructions the congregational prayers are obligatory on every able Muslim man. But as we see, people do not pay attention towards it. And weakness in this matter can be noticed. No doubt that prayers are obligatory on all true believers and they themselves are responsible for it but we also have an established system in Jama'at. The Jama'at organization should also keep reminding people about congregational prayers. I keep drawing attention of the Jama'at towards this subject in my sermons in one way or the other. But this is the responsibility of missionaries and the organization to take it from there and disseminate my instructions to draw people's attention towards it. They should convey the message of the importance of congregational prayer over and over again to each member of Jama'at. In reality, we will only be able to fulfill the duty of being an Ahmadi when while safeguarding our prayers we are able to attain spiritual pleasure from them. When we start achieving spiritual pleasure and delight from our prayers then we will automatically be inclined towards offering them. So every Ahmadi must offer prayers in a manner that facilitates attaining spiritual pleasure and delight.

While drawing our attention towards offering Salat, the Promised Messiah عليه السلام explained how this pleasure from prayers can be attained, he said: "I notice that when an addict and alcoholic doesn't get intoxicated, he keeps on drinking. So much so that he gets drunk. A wise and shrewd person can take advantage from this example." This means that a wise person can benefit from this example in order to advance in spirituality. The Promised Messiah عليه السلام continues, "He can do so by being steadfast and punctual in prayers and by never abandoning them. He should keep offering prayers, until he attains pleasure. The way an alcoholic has a presumed pleasure in his mind which he is bent upon achieving." When an alcoholic person drinks, he has a set standard of pleasure he wants to achieve.. Promised Messiah عليه السلام says "just like an alcoholic achieves a standard of his intoxication, a spiritual man, a true believer should also set a spiritual standard that he must achieve." So this is how if a person keeps trying with consistency, only then he can attain pleasure from Salat. Promised Messiah (peace be on him)) says, "Just like this, the mind and all physical power are inclined towards achieving pleasure in Salat." A worshipper when offering prayers should engage all his efforts and physical and perceptual strengths towards achieving the goal of attaining pleasure in Salat. This requires a stronger will power. Only then consistency can be achieved. Promised Messiah عليه السلام further says, "then with sincerity and passion, at least to the extent of the restlessness and pain of that alcoholic, a person indulging in prayers will definitely attain pleasure. After this there will be constant pain and anxiety, aching and restlessness to achieve pleasure in prayers." While praying if that person expresses his pain before Allah, then Promised Messiah عليه السلام says, "he will definitely achieve that pleasure." So the effort of attaining pleasure in Salat with determination, can at last soften the heart and gives pleasure.

The Promised Messiah عليه السلام also explained that "Allah Almighty says that Salat keeps a person away from evil deeds." Despite that we notice and some questions are raised that people still engage in foul behavior even though they offer prayers. According to the Promised Messiah (peace be on him), the answer to this is, "they don't offer prayers with spirit and truthfulness. Instead, they just perform physical actions as a custom or as a habit." So we should always remember that since Allah says that prayers save us from foul deeds then it must be true. Allah's word can not be false. Those who still do evil deeds despite

offering prayers, their prayers are superficial, they do not understand the spirit of prayers. Thus this is an extremely concerning issue. Each one of us should examine our (spiritual) conditions.

If we achieve pleasure and delight from our prayers, or we are set to achieve it with full conviction then how is it possible that any one of is not punctual in prayers. Everyone gets a taste of this pleasure once in a while and it must have happened to all of us. When people go through hardships and adversities, we see that they cry and sob in their prayers. Even while carrying out their daily tasks they pray to Allah and are always inclined towards Him. Due to this, they are mindful of offering prayers as well. They must have certain feelings of suffering in their hearts due to which they are consistently engaged in prayers. But when their desires are fulfilled and they are out of woods then there are many who become sluggish in their prayers and in their humble pleadings to Allah. Thus as The Promised Messiah عليه السلام has instructed us we should always and with utmost effort keep this target before us that regardless of the situation, in hardships or prosperity, we should keep trying for such pleasure and delight in prayers that can make us intoxicated. Not only our personal matters, but a true believer should also feel the pain of the present-day societal affairs. When a person is in such condition of pain and agony it leads him to beseeching prayers.

In Pakistan, for example, the Jama'at is going through adverse times. The arrows of hatefulness are being shot at every member of Jama'at. Animosity and antagonism against Ahmadis is being openly expressed. Our longstanding non-Ahmadi friends are also increasing in their animosity against us due to the fear or the misunderstandings created by the religious scholars against us. Also, generally speaking, oppression has crossed its limits. In Pakistan, Ahmadis should not only offer Salat that achieves them pleasure and delight but they should try to populate their mosques as well.

A few days ago, I received a report from Majlis Khuddamul Ahmadiyya Pakistan containing the implemented Shura proposals. In which they reported how well they did in implementing various moral training proposals. It is a very good thing as it shows their progress. Among these moral training implementations, one was that attention of several thousand Khuddam has been drawn towards listening to my Friday sermons. However, the matter of grave concern is that those who pray in congregation are only 1/3rd or a little more in number than those who listen to the Friday sermon. Similarly, those who offer prayers regularly are also far less than those who listen to the Friday sermon. What is the use of listening to the Friday sermons then, if our attention is still not drawn towards God and towards that fundamental obligation which is of utmost importance? Every few weeks I discuss offering of Salat and importance of offering congregational prayers in my sermons. If there is no impact of these sermons, then there is no use of mere statistics. Even after such adverse condition of Ahmadis in Pakistan, their attention is not drawn towards God, then when will it happen. Do we want to test Allah (God forbid)? That we will stay the same and its God's responsibility to resolve our situation. If this is how our feelings are then we don't have any right to complain to Allah. Nowhere, has Allah Almighty said that you may do as you wish, regardless of whether you fulfil my rights or not, because you have accepted the Promised Messiah عليه السلام, therefore, I will make you succeed. To achieve success, there is a need to shape oneself according to Allah's likeness. I have mentioned Khuddam's report which does not mean that only they have this weakness. Ansar have the similar issues. So Pakistan's every Ahmadi should pay attention towards it. Accomplishments can not be achieved through lethargy; accomplishments cannot be achieved through carelessness. Accomplishments will be achieved by alert and vigilant guards (like swift horses) on frontiers. Accomplishments will be achieved by establishing frontiers on the borders.

Those Pakistani Ahmadis who have migrated to other countries including both the developed countries and the rest of the world, depict the same picture. We cannot say that they have become very punctual in prayers after their migration. Many weaknesses about prayers can be found through Jama'ats' evaluation reports. If every auxiliary organization present in all countries of the world evaluates themselves without a bias, the results will be self-explanatory. On the contrary those who have left Pakistan, should be more mindful of such matters because of the blessings of Allah Almighty upon them. They need to be grateful of those blessings. In some Jama'ats, there is favorable presence in congregational prayers. But still, some people are always missing out on a prayer or two. There are several such members who sometimes don't offer a couple of prayers here and there. Sometimes the reason is that organization of Jama'at is not drawing their attention towards this matter. And that the organization has other preferences. Firstly, not everyone listens to my sermons. To conclude that 100% members listen to the Friday Sermon is wrong. And even if they listen, the responsibility still lies with the organization to constantly remind. The very reason behind establishing a system is to give attention to moral training. A few days ago, I had a meeting with a local Majlise Aamla. The President told me that ever since he has taken the position, he has given a lot of attention to financial matters. And now they are excelling in it very rapidly. So I said that this effort is well and good. But when I enquired what have they done for Salat, which is a fundamental and obligatory commandment for Muslims, he remained silent. Although, when I enquired about presence at Fajr and Isha, the numbers that came up were promising. However, it wasn't due to the organizational efforts. If we have such worshippers who say prayers full of pleasure and delight, then financial system will be improved by itself. Because as a person's standard of righteousness rises, he gives more attention to financial sacrifice. Not only this but the issues involving Internal Affairs and Qaza will be resolved to a great extent. And rest of the departments will become active too provided everyone offers their prayers properly.

These days, not only Pakistan but generally the world affairs are such that the danger of war and destruction are becoming more and more inevitable. Governments have also started to express their concerns about it and to some extent they have started taking steps towards it. In such a state, it is only the refuge of Allah Almighty that can save us. Several people ask what will happen if the war started. How should we proceed? My only response is that if you want to be saved from such calamities then as the Promised Messiah عليه السلام said, we will have to fall in love with the God who is Master of All Affairs. And there is only one way to show such love that we try to attain pleasure and delight by shaping our prayers according to His desires. People often forget God after experiencing prosperity in the Western countries. In their views, they have achieved prosperity because of the development of these countries. They think that these people (westerners) are so developed without any prayers and good deeds. Some of them also think that they are at least better than them as they offer two or three prayers at the very least. We should bear in mind that agony is destined for those who forget God. Therefore, do not follow those people. If we want to be saved from Allah's seizure and want to save our future generation, let us not look at these people's outwardly condition. Follow the Quranic teachings that Allah desires from us. After the commandment of belief in Allah, Allah Almighty has commanded us to establish Salat. So every Ahmadi man and woman should pay attention towards offering Salat and Ahmadi men should specifically pay attention to offering congregational prayers.

In this day and age, Promise Messiah عليه السلام has explained in detail the importance of prayers, the method of saying prayer and its philosophy. By the sheer Grace of God, Allah Almighty enabled us to accept him as the Promised Messiah (peace

be on him). However, despite believing in him we do not follow the fundamental commandments and are following the example of non-Ahmad Muslims who consider offering a couple of prayers to be sufficient. Then there is no use of this pledge of allegiance. In terms of prayers, the Promised Messiah عليه السلام wants to see us at a high status. He has explained it to us in so many different ways. I will quote some of his sayings regarding this matter. A believer declares Unity of Allah by uttering "there is no god save Allah." Promised Messiah عليه السلام explains what is Unity? "Bear this in mind and remember this again that to bend before anyone save Allah is akin to cutting ties with Allah. Salat and Unity could be anything because the name of Unity's practical manifestation is Salat, it is devoid of blessings and is useless when it does not carry the spirit of self-negation and humility and a heart that is inclined towards God. Listen, for the (acceptance of) prayer "Pray unto Me; I will answer your prayer," (40:61) a truthful soul is required. If the soul is devoid of humility and humbleness, then saying such prayers are not less than parrot-fashion." The need is to produce the true spirit. Humility, humbleness and lowliness should be practiced. As I have said earlier Allah Almighty accepts prayers if there is humility in them. Then the Promised Messiah عليه السلام explained that different positions of Salat such and standing, sitting, bending and prostrating, display restlessness. Just like in restlessness, a person keeps changing positions such as standing, sitting and bending and prostrating. And because of the outwardly condition of restlessness, the heart should feel pain and anxiety. And when this anxiety is achieved in all positions then pleasure will also be attained while standing, sitting, bending and prostrating.

Moreover, about the status of submissiveness and true humility and about the Salat that burns the sins, the Promised Messiah عليه السلام says, "when a person's soul becomes fully self-negated then it flows towards God like a fountain." It can only flow in the presence of humility. The Promised Messiah عليه السلام continues, "And the soul cuts itself from everyone save Allah. At that time, the love of God descends upon it." When a person breaks ties with everyone except Allah by making an effort and by beseeching His blessings, then Allah descends His love upon him. And when such love of Allah Almighty descends upon a person then according to the Promised Messiah عليه السلام his sins burn into ashes. After this the pleasure in Salat is permanently achieved. Thus, instead of complaining or thinking that our prayers do not give us pleasure, we need to try to establish this special relationship with God. We need to analyze our conditions whether we are merely performing actions or are fulfilling the requisites of true Salat..

Additionally, about the methods of achieving light (noor) and pleasure in Salat, the Promised Messiah عليه السلام further explains: "establishment of Salat and its punctuality are very important. So that it turns into an unbreakable habit and the thought of turning towards Allah becomes prevalent. After this the the time gradually comes when a person inherits light and pleasure in complete isolation." The person is cut off from worldly ties and turns towards Allah and then he finds pleasure and delight in prayers. So firstly the habit of Salat and making oneself regular in Salat is essential. Regardless of whether, the person finds them outwardly beneficial or not. But he still offers them because they are obligatory. This habit is essential understanding that he has to turn to God only in one way or the other for every need. If this determination prevails then a time will come when the rights of offering Salat will also be fulfilled and pleasure will also be achieved in Salat. After this, upon enquiring about Salat, the answer will not be that I try to offer Salat but I get lazy. The Promised Messiah عليه السلام once said, "laziness only occurs when a person does not know the importance of Salat and he gives more importance to someone other than Allah. If he has complete faith in Allah, then how is it possible that he displays laziness."

Therefore, to save yourself and your generations from adverse effects of current events unfolding in the world today, it is of utmost importance to bow before God with ultimate sincerity. The best way of bowing is taught by Allah and his Prophet ﷺ and in this age the Promised Messiah عليه السلام that we pay attention towards establishing and safeguarding our Salat. Promised Messiah عليه السلام says: "bear in mind that by entering in this community, worldly desires should not be your objective. Instead, Allah's pleasure should be your objective. Because this world is a place to pass through and we will all pass through one by one..According to a Persian saying, night is bound to pass whether it is cold or hot." It means that any situation passes regardless of it being good or bad. The Promised Messiah عليه السلام said, "Keep the worldly desires completely separate. Do not mingle them with religion. Because this world is mortal and religion and its fruits are eternal. The worldly life is very short. You see that thousands die every minute and every moment. Various diseases and epidemics calamities are affecting this world. Sometimes back it was diarrhea that destroyed people and now it is plague that is annihilating the world. Who knows for how long we will live. When we do not know when death will overtake us, it is a grave error to stay unconscious of God. Therefore, it is imperative that a person be concerned about the hereafter. A person who will be anxious about the hereafter, Allah Almighty will help him in this world. Allah Almighty has promised that when a person becomes a real believer, He differentiates between him and others. Therefore, first become a believer which is only possible by not mingling worldly affairs with the true objectives of pledge of allegiance that are based on righteousness and compassion. Be punctual in prayers and stayed engaged in feeling remorse for your actions and seeking forgiveness from Allah. Defend the rights of human race. And do not cause harm to anyone. Advance in truthfulness and purity. Then Allah Almighty will bless you in every way. Advise your women at home as well that they are punctual in prayers and stop them from malice, complaints and backbiting. Teach them purity and truthfulness. I can only advise you, it is now incumbent upon you to act upon it." In order to make, others and women and kids understand we will first have to set examples of purity and truthfulness by ourselves. He further said, "Pray in your daily prayers five times a day. It is not forbidden to pray for your needs in your own language. Salat cannot be pleasurable unless there is special attentiveness in it. And the special attentiveness of heart is not achieved until there is humility. Humility is achieved when a person understands what he says. Therefore passion and humility can be created by imploring in your own language. But one must not obtain from this that Salat can be offered in ones own language. No, what I mean is that after the conventional prayers) and supplications (of Quran and Prophet Muhammad's, do pray in your own language too. Allah has kept a special blessings in the traditional words of Salat. Salat is another name of prayers. Therefore, pray in Salat that He may save you from the calamities of this world and of the hereafter and your end is blessed and all your tasks are accomplished according to His desires. Pray for your wives and children too. Become a pious person and keep away from all sorts of evils."

May Allah enable us to protect our Salat. May He enable us to be punctual in them. May Allah enable us to offer our Salat with utmost sincerity in order to achieve Allah's pleasure. May Allah creates pleasure and delight in our Salat. May we never show sluggishness in our prayers. May we understand the truth that we can only be salvaged from today's calamities and catastrophes when we are able to fulfil the obligation of submitting to Allah. May Allah enable us to do so.



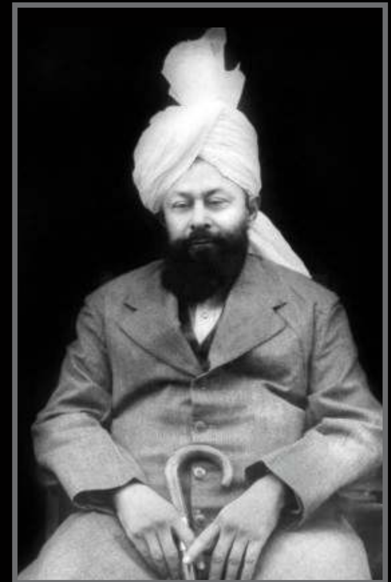
View complete recording of this sermon via MTA online

https://www.youtube.com/watch?v=0sY4VkQQ_EA



The Prayers Part 1

An extract from the lecture Zikr-i-Ilahi (Remembrance of Allah) delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad Khalifatul-Masih II رضی اللہ عنہ



I will now turn to the most important form of Zikr: the prescribed Prayers. In Prayers a Muslim perform Zikr, in all the postures—standing (Qiyam), bowing down (Ruku'), prostration (Sajdah), and sitting (Qa'adah). He recites the Holy Qur'an and perform other types of Zikr. A Prayer is a combination of all forms of Zikr.

The Philosophy of Prescribing Sunnah and Nawafil

The prescribed Prayers have three parts (1) Fard, the obligatory part, (2) Sunnah, the part offered regularly by the Holy Prophetsaw and enjoined by him, and (3) Nawafil, the voluntary part. Most of the people regularly perform only Fard and Sunnah. The Sunnah has been instituted to offset shortcomings in the obligatory parts. Allah does not accept defective Prayers; He only accepts the flawless. But He accepts Sunnah in lieu of defects in the Fard. If one of the Raka'at (component part) in the Fard Prayer lacks concentration, or is spoiled by temptations, it will not be accepted. But the loss will be offset with Sunnah. The Holy Prophetsaw had a very keen awareness of human nature and its frailties. He has done a great favor to his followers by adding Sunnah in the Prayers. Then there are Nawafil. These are means of attaining nearness to God. They raise a man above Najat (deliverance from sin). Anyone desiring nearness of Allah should give special attention to Nawafil. Some Nawafil are performed during the day; others during the night. Those performed at night—Tahajjud—carry special blessings. God Almighty says:

اِنَّ نَاشِئَةَ الَّيۡلِ هِىَ اَشَدُّ وَطۡاً وَّ اَقۡوَمُ قِيۡلًا

Verily getting up at night is the most potent means of subduing the self and most effective in respect of words of Prayer. (*73:7*)

The self can be reformed and great spiritual heights scaled with Tahajjud. Anyone who performs it will discover its importance. The Companions of the Holy Prophetsaw were very regular in saying Tahajjud. Even though it is voluntary, the Holy Prophetsaw used to walk around to see who observed it. Once, good qualities of Hadhrat Abdullah bin Umarra were being mentioned.

The Holy Prophetsaw said, "Yes, he is very good, but he should also offer Tahajjud." The Holy Prophetsaw thus reminded him of his slackness in observing the Tahajjud Prayers.

The Holy Prophetsaw has said, "May Allah have mercy on the husband and the wife who awake each other up for Prayer at night. If the husband wakes, let him offer Tahajjud and awaken his wife. If she does not get up, let him sprinkle some water at her face. Similarly, if the wife awakes, let her do the same, that is, offer Tahajjud and awaken her husband by sprinkling some water at his face." The Holy Prophetsaw has directed the wife to respect her husband. Yet he has permitted her to sprinkle some water, if necessary, to awaken him for Tahajjud. Obviously, he attaches great importance to Tahajjud.

The Holy Qur'an tells us that getting up for Prayer at night straightens the self. According to the Holy Prophetsaw you must perform Tahajjud, even if it is of two Raka'at. He also says that God Almighty accepts the prayers in abundance during the late part of night. Tahajjud, therefore, is very important and beneficial.

How to Get Up at Night for Tahajjud

One way—not very useful in my opinion—is to use the alarm clock. It creates dependency, and fails to produce the resolute will. If you go to sleep having resolved to get up for Tahajjud, you will be in a state of worship all night. Being determined, you will get up. Those depending on the alarm clock, but lacking determination, will often shut the alarm clock to go back to sleep. When they get up, they generally feel sleepy in Prayers. Their dependency prevents them from full awakening and alertness. However, under certain circumstances the alarm clock may be used by beginners or others.

There are thirteen methods, which can help in getting up at night. Anyone who sincerely tries them will, God willing, benefit from them. There may be difficulties in the beginning, but in the end these methods will prove useful. I have derived these methods from the Holy Qur'an and Hadiths. It is Allah's Grace that these points, which remained hidden from others, have been manifested to me. To save time, I will only give my conclusions without quoting the references.

1. It is a law of nature that everything reverts to its original state if similar circumstances reappear. Often, in old age a person suffers from his childhood diseases. The same happens to birds and trees. This law can be helpful in cultivating the habit of getting up during the night. Perform Zikr for a while after Isha Prayers. The more Zikr you perform, the earlier you will get up for Zikr before the morning.

2. Do not talk to anybody after Isha Prayers. Although sometimes the Holy Prophetsaw continued his conversation after Isha, as a general rule he had forbidden it. There are two reasons: (a) if you start talking, you will sleep late and will not be able to get up early in the morning; and (b) if the conversation concerns things other than faith, your attention will be diverted. You should go to sleep while thinking of your faith; you will

get up with the same thoughts. It is not forbidden to carry out office work or other important assignments after Isha. But in that case it is better to spend some time in Zikr before going to sleep.

3. Perform Wudu (ablution) before going to bed, even if you are already in a state of ablution. It affects the heart and creates a special kind of freshness. If you go to sleep in that state of freshness, you will get up in the same condition. This is a common observation. Someone smiling at bedtime is generally smiling when he gets up; one, who is crying, will wake up crying. With ablution you will be fresh at the time of sleep and fresh when you wake up. It will also help you in getting up.

4. Recite some Zikr before falling asleep; this will cause you to wake up again for Zikr during the night. The Holy Prophetsaw used to perform Zikr in the following manner before going to sleep: He recited Ayatul-Kursi (verse 2:256) and the last three chapters of the Holy Qur'an; he then gently blew upon his hands and lightly passed them over his body three times. Then he turned towards his right and said:

اللّٰهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ
وَفَوَّضْتُ أَمْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ
آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ

Allahumma inni aslamto nafsi ilaik. Wa wajjahtu waj hi ilaik. Wa fawwadtu amri ilaik raghbatan wa rahbatan ilaik. La malja'a wa la manja'a minka illa ilaik. Allahumma aamanto bikitabikalladhi anzalta wa nabiyyikalladhi arsalta.

O Allah, I put myself in Thy protection, and turn my face towards Thee and assign all my affairs to Thee, with complete inclination and fear of Thee. There is no refuge or protection from Thee except towards Thyself. I believe in Thy Book, which Thou hast revealed, and Thy Prophet that Thou hast sent.

All believers should perform this Zikr and then continue with another form of Zikr until sleep takes over. An important recitation for this time is:

سبحان الله وبحمده، سبحان الله العظيم

Subhan Allahi wa bi Hamdihi, Subhan Allahil-Azeem

Holy is Allah, with His Praise;
Holy is Allah, the Greatess

The condition in which a person goes to sleep stays with him all night. If someone sleeps while performing Tasbeeh (Glorification of God) and Tahmeed (Praise of God) he will remain in that spiritual state all night. It is a common observation that ladies or children, who are disturbed or are in pain at bedtime cry when they turn over onto their sides during sleep.

Similarly, if someone goes to sleep reciting Tasbeeh he will recite Tasbeeh when he will turn his side. God Almighty says:

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ
خَوْفًا وَّطَمَعًا ۡ وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

Their sides keep away from their beds; and they call on their Lord in fear and hope, and spend out of what We have bestowed on them. (32:17)

To a casual observer, it may not appear that Muslims keep away from their beds. The Holy Prophetsaw went to sleep and so do all the Muslims. But in truth their sleep is not sleep; it is a form of Tasbeeh. They appear to be sleeping, but in reality they are not. Their sides keep away from their beds; they are busy in the remembrance of their Lord.

5. Resolve firmly at bedtime to get up for Tahajjud. God Almighty has given man the power to make his mind obey his will. Philosophers have accepted this principle. Decide firmly that you will get up for Tahajjud. While your body sleeps, your mind will be alert. It will wake you up exactly at the desired time.

6. The sixth method is only for those who are really strong in faith. Instead of performing Vitr (three Raka'at prescribed as essential) after Isha, leave Vitr for Tahajjud time. In general, people are regular in performing the obligatory worship, but show slackness in the voluntary. Vitr are Wajib—an essential act of worship, not obligatory but more important than the voluntary. When a Wajib is combined with the Nawafil it would strengthen the resolve to observe both. The soul will not rest until the Wajib has been observed. So the Nawafil will also be observed. One who has already performed Vitr may not get up for Tahajjud even if he is awake. His soul will feel at ease. But if the Vitr are still due, the soul will be restless and will awaken him. Only the strong in faith should practice this method; the weak ones may deprive themselves even of the Vitr by doing so.

7. The seventh method is also for those who have excelled in spirituality. They should start offering Nawafil after Isha Prayer and continue until they begin to doze off in Prayers and are overpowered by sleep. Even though the total amount of their sleep will be reduced, they will find themselves awake at the time of Tahajjud. This method is an exercise for the spirit.

8. The eighth method has been practiced by many Sufis. I have not felt the need for it myself; but it is beneficial. If you get into the habit of oversleeping, then change the soft bed to a hard one.

9. Take dinner several hours before going to bed. Eat before Maghrib Prayer or immediately after it. Sometimes the spirit is active, but the body is not. The body acts like a yoke: if the yoke is too heavy, it strangles the spirit. The stomach should not be full at bedtime. It has an adverse affect upon the heart and makes a man lazy.

10.Do not go to bed unclean. Angels associate with those who are clean; they do not approach the unclean. Once, the Holy Prophet- saw was offered something with a strong odor. He did not eat it, but permitted his Companions to do so. He explained to them that the angels, who visit him frequently, did not like such odors.

Angels abhor filth. Once Hadhrat Khalifatul-Masih Ira went to bed without washing his hands after dinner. He saw a dream. His elder brother wanted to present him the Holy Qur'an, but when he was about to touch it, his brother withdrew it and said, "Do not touch the Holy Qur'an; your hands are not clean."

Physical cleanliness affects purity of the heart. Those who are clean will have the help of angels to get up; the unclean will not be approached by them. So keep your bodies clean.

11. The bed should be clean. Many people ignore this matter. Remember that spirituality is directly influenced by cleanliness of the bed. Take special care in this respect.

12.Husband and wife should avoid going to sleep in the same bed. Amongst ordinary Muslims, this habit can harm spirituality, but it does not affect the spiritually advanced. The Holy Prophetsaw slept in the same bed with his wives. He possessed a lofty spiritual status and his spirituality could not be compromised. Ordinary Muslims should be careful. A carnal passion adversely affects spirituality.

That is why Islam teaches:

كُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

…eat and drink but exceed not the bounds… (7:32)

Why does Islam prohibit us from exceeding the limits? Because it harms spirituality. People with self-control will not suffer by sleeping together, but ordinary Muslims may find that it keeps their minds inclined towards passion. That hurts spirituality and prevents them from getting up.

13.The last method is really superior. It helps in getting up for Tahajjud and saves one from many sins and weaknesses. Before retiring for sleep, ponder if you have any malice or harbor any rancor or prejudices against anybody. If so, remove it. The purification achieved by this exercise will enable you to get up for Tahajjud.

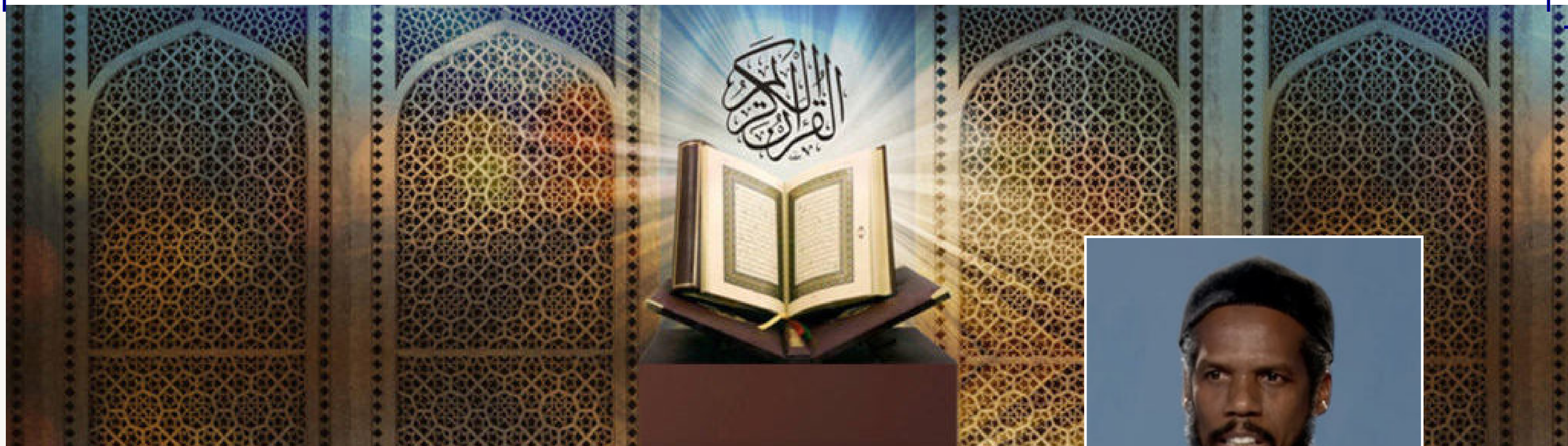
The heart should be totally clean at bedtime. Anybody who considers such thought to be of some worth, should remind himself that he may be free to indulge in them during the day; but he has no need for them at night. After all, he is not going to fight anybody during the night.

Once rooted out, such thoughts will generally not recur. Even if they do, their damage will not be very serious. The result of a thing depends on how long it has been influenced by something else. If you wipe something with a sponge, it will be moist. But if you soak the sponge for a long time, it will be drenched. Thoughts that linger and are repeated in your mind all night would overpower your heart.

Such thoughts cannot do much harm during the day because the mind is absorbed in other activities. But during the night the mind is free to be influenced. Eliminate all bad thoughts against others which occur at bedtime, lest they become rooted. To get rid of them will then not be difficult. Moreover, should you breathe your last during the night; you will miss the opportunity of asking forgiveness for this sin.

Once you eliminate the rancor, you will be free from it permanently.. When you purify yourself at night, you will definitely be blessed with the opportunity of getting up for Tahajjud.





The Beauty and Glory of the Holy Qur'an (Part 2)

Maulana Azhar Haneef (A speech delivered at the Jalsa Salana UK 2009)

(This is the continuation of Part 1, which was published in Nov-Dec 2020 issue of Ansaruddin)

The Arabic word kutub means 'books' and signifies that the Holy Qur'an is a compilation of all the holy books that were scattered throughout the earth. One no longer has to travel far and wide in search of truth and wisdom. The Holy Qur'an contains everything that we need for our moral and spiritual advancement, including every beneficial, universal and eternal principle and precept from the earlier scriptures.

The Holy Qur'an is al-Nur, the Light, described as **"Light upon light"** (Ch.24:V.36) in the Holy Qur'an. It lifted the Arabs out of the darkness of ignorance and immorality and it continues to light the way for millions of souls around the world to safely tread along the Divine path. Centuries ago, it illuminated the way for Europe to come out of the Dark Ages to an era of Enlightenment and Moorish Muslims educated and inspired Columbus to launch his ships across the Atlantic Ocean and begin the European discovery, exploration and expansion into the New World of the Americas.

Cordoba was the capital of Muslim Spain, and the centre for all light and learning in the entire Europe. It was the spark to ignite the scientific revolution which still brightly glows in the discoveries and inventions of today. As Dr. Abdus Salam, the Ahmadi Muslim Nobel Laureate in Physics explained, the Muslims excelled in science based on three premises. First,

"seven hundred and fifty verses of the Holy Qur'an – (almost one eighth of the Book) – exhort believers to study Nature, to reflect, to make the best use of reason in their search for the ultimate and to make the acquiring of knowledge and scientific comprehension part of the community's life."

Second,

"there is not a single verse in the Qur'an where natural phenomena are described which contradicts what we know for certain from our discoveries in sciences."

Third,

"in Islamic history there has been no incident like that of Galileo."

The Promised Messiah ﷺ writes:

'The more progress and development there is in the physical sciences, the more beauties. and grandeur of the Qur'an shall also come to light.'
(Malfoozaat; Vol.1, p80)

The Holy Qur'an is al-Huda, the Guide, the perfect scripture that guides man to attain the highest ranks righteousness and the highest degree of God-consciousness, as it says:

…it is a guidance for the righteous. (Ch.2:V.3)
It takes him along the most straight and shortest path to God:

This Qur'an guides to the way which is straight. (Ch.21:V.107) or 5:19/17?

And to facilitate the journey, especially when we become worn and weary, it becomes a swift transport to carry us along the way so that we reach our destination safe and sound. What more could man ask and possibly need in terms of guidance?

The Holy Qur'an is al-Ni'mat, the Ultimate Favour, for it completes and perfects the favour of revealed laws and commands which God has graciously sent down to man. The Holy Prophet ﷺ said that he was the last missing brick in the edifice of Divine Guidance, and shortly after delivering his famous Farewell Sermon during his Pilgrimage, he received this last revelation:

…This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion… (Ch.5:V.4)
Every religion, in essential teachings, is Islam, but none earned the honour and distinction of that name until the Holy Words of God came to completion in the revelation of the Holy Qur'an. Thus it is the greatest gift and favour from God. The Holy Qur'an is also al-Mutahharah, the Purified, and is the source to purify and cleanse man of the dross and dirt of sin and transgression. Man has no need to resort to strange penances or rituals, and to rely upon a vicarious atonement to be freed from the bondage of sin. The Holy Qur'an opens the door to spiritual purification and redemption. Hadhrat Promised Messiah عليه السلام has said:

'The Holy Qur'an can purify man within a week, provided there is no attempt to get away from it in form or spirit.' (Our Teaching, p26)

This statement gives mankind great hope and encouragement, and no one should feel surprised by it. I have already shared narrations of how the Holy Qur'an radically changed the lives of many individuals, sometimes by just a few verses in a matter of moments, and turned them into pure and pious souls.

By stating that "none shall touch it except the pure", the Holy Qur'an emphasised the need of maintaining a clean heart, clean mind, and clean body to access its inner mysteries and verities. This revolutionised the concept of cleanliness and hygiene for the Muslims in comparison to other people and nations. For example, the

expression, "don't throw the baby out with the bath water" dates back just a few centuries ago, when some Europeans took very infrequent baths, sometimes only once a year. During the annual bathing routine, everyone in the household turn by turn, starting with the men and ending with the children, took a bath in the same tub of water. By the time they reached the turn of the babies, the water was so filthy and murky that they used this expression as a note of caution, so that the baby does not go unnoticed and inadvertently cast out along with the dirty water. Whether said in truth or jest, the statement shows how far behind the rest of the world was to the teachings of the Holy Qur'an in terms of cleanliness. The Holy Prophet ﷺ enjoined that 'cleanliness is a part of faith' and advised Muslims to bath at least once a week, to perform ablutions before each prayer, to apply scents and perfume, and to adopt other measures of hygiene which have only recently become the norm. This is how the Holy Qur'an purifies.

Another name for the Holy Qur'an is al-Dhikr, the Reminder and the Source of honour and fame. Allah Almighty says:

It is nothing but a Reminder unto all the worlds. (Ch.81:28)

The Holy Qur'an is a unique composition that enriches and enthrals every reader and allows everyone to comprehend and connect with its teachings on some level, no matter one's temperament, aptitude, intelligence, age, gender, race, or origin. It contains passages that enable the reader to personally experience God as if He is speaking directly to the reader at that given moment, and answering the queries of the mind and the concerns of the heart. This makes the Holy Qur'an a living book that helps man to realise and remember that he lives in the presence of God at all times. As it is a "Reminder" for everyone, the Holy Qur'an does not share the past stories and recollections only about men of faith, but also about women of faith, such as Hadhrat Maryamرضي الله عنها, Hadhrat Hajirahرضي الله عنها the mother of Moses عليه السلام and the wife of Pharaoh, and of youth, such as Hadhrat Ishmael عليه السلام and Hadhrat Joseph عليه السلام, who received true dreams and revelation during his childhood. The Holy Qur'an is not a book written by man for men – a charge often levelled by women against holy scriptures – it is God's Word for all mankind (or womankind or youth-kind, so to speak).

It is the final and perfect law best suited for all mankind. No other scripture so unequivocally and unambiguously makes this claim. Of course, on this point Christians object and contend that the message of Christ was universal as well. But while making these assertions, they also admit that they have yet to achieve the elusive goal of universality and harmony in their own churches. Billy Graham and Dr. Martin Luther King, Jr., two famous Christian ministers from opposite sides of the colour divide in America, both agreed that:

"11:00 a.m. on Sunday morning is still the most segregated hour in America."

Perhaps the situation is slightly different here in Europe or other Christian nations, but I highly doubt it. This was never meant to be the task of Christ or the focus of the Bible. God Almighty reserved this grand mission and aim for the Holy Prophet Muhammad ﷺ and the Holy Qur'an. The Promised Messiah عليه السلام elaborates, saying:

'The Qur'an was sent down for the purpose of making the human race one flock and one nation. And now conditions have been created in which different peoples shall be united into one great nation…All this has been foretold in the Holy Qur'an which says that it has been sent to all the peoples of the world.' (Chashma-i Ma'rifat, p.68)

No other scripture can compare with the Holy Qur'an in promoting universal harmony, equality and brotherhood. The word "Qur'an" means to read and recite, but it also means to compile and to gather; in this case, to compile universal truths in one book and to gather people around it. To accomplish this objective, the Holy Qur'an repeatedly emphasises the Unity of God and the unity of mankind, thereby synthesising God-consciousness and social consciousness and demolishing all barriers of race, culture, language and nationality. The Holy Qur'an unites us into a large spiritual family with genuine affection and mutual respect for one another stemming and flowing from our common love for Our Creator. This eliminates the friction born of natural differences. In Islam, the 11:00 am Sunday segregation hour never comes. Whenever Muslims gather in mosques for prayers, kings must bow down next to the peasants, blacks next to whites, and the rich next to the poor. Regarding the lofty ideals of Islamic equality, Professor Hurgronje once said:

"The league of nations founded by the prophet of Islam put the principle of international unity of human brotherhood on such universal foundations as to show candle to other nations… the fact is that no nation of the world can show a parallel to what Islam has done to the realisation of the idea of the League of Nations."

The Holy Qur'an is also al-'Aziz and al-'Adheem, the Mighty and Great, that makes great kings fall down before it in prostration, that cracks the hardest hearts and instills fear in the most powerful men. It is al-Majid, the Glorious and al-Karim, the Noble that grants man a dignified and honourable bearing, and it is al-Mubarak, the Blessed, that helps man to live a rich, full and abundantly blessed life. It is referred to as al-Burhan, the Clear Argument and Proof, al-Bayan, the Clear Exposition, al-Hikmah, the Wisdom, al-Haqq the Truth, al-Furqan, the Distinguisher of right from wrong, and through its verses one gains the capacity and ability to speak truth plainly and eloquently and to rebut and refute any allegation or attack against it. The Promised Messiah عليه السلام instructed us to rely

upon the Holy Qur'an as the main source for our dialogues and discussions. He said:

'This shall be the only book worth reading in its own defence. If you use the Holy Qur'an as your weapon of defence and attack, you are bound to achieve victory. No darkness could ever stand its brilliant light.' (Malfoozat; Vol.1, p.122)

Given all these wonderful names and special qualities of the Holy Qur'an and many others, it is apparent that the Holy Qur'an is the crown jewel of Divine revelation. Summarising this point, Hadhrat Promised Messiah عليه السلام wrote:

'The Holy Qur'an is such a sparkling ruby and such a bright Sun that the rays of its truth and the gleam of its Divine origin are not only evident from one or two aspects, but are quite vivid through its enumerable aspects.' (Minan¬ur Rahman: p.1)

The excellence and magnificence of the Holy Qur'an is slowly being recognised everywhere, including here in Europe as well. Several decades ago, George Bernard Shaw wrote:

'I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be accepted to the Europe of today.'

That "tomorrow" grows nearer with each passing decade. In these past few years, Prince Charles, next in line to the throne of England, has paid so much glowing tribute to Islam on different occasions that some people have expressed fear and anxiety that he may become the Constantine of Islam, paving the way for an Islamic renaissance in England during his reign. For instance, he once said,

"Islam can teach us today a way of understanding and living in the world which Christianity itself is poorer for having lost."

Whether he actually plays a prominent role in the spread of Islam or not, the dye is already cast and many Europeans, in Great Britain and elsewhere, are joining the Muslim fold in full conviction and unwavering devotion to the Holy Qur'an. One Polish convert, Dr. Ata'ullah Budgan, who had served the Polish Communist Party as their chief propagandist in the Third World, wrote:

'My study is vast, but the impression produced by the style of expression of the Holy Qur'an has no parallel and can't be described in words. I thought as if Allah, the Almighty, was Himself addressing me with all His Blessings and Benedictions, and the Qur'an was going to be revealed on me. I felt pity at the Muslims treating the Qur'an as they do. They go on reading this Book of Allah like novels. They neither ponder over its meaning nor stop at any point to understand its glory.'

(The remaining will be covered in March-April 2021 issue of Ansaruddin, InshAllah)

Relationship of Companions of the Promised Messiah عليه السلام with Allah the Almighty

Abdul-Shaheed Nasirudeen

[This essay achieved second position in the Majlis Ansarullah UK 2020 essay competition.]

The Promised Messiah and Imam Mahdi عليه السلام is the historical spiritual office that had been foretold to appear in the 14th Century by the Holy Prophet Mohammed Mustapha صلى الله عليه وسلم over 1400 years ago. In short, whereas the rest of the world faith community are still awaiting the physical descent from on high of this manifestation, the Ahmadi Muslims on the other hand believe that he has already come in the personage of Mirza Ghulam Ahmad عليه السلام of Qadian. He would claim to be the Mujahidid and the much and long Prophet, Messiah, and Imam Mehdi progressively as conferred on him by Allah the Almighty over the intervening years.

The prophetic pronouncement of the expectation and decent of this personage from within the Muslim community was made during the revelation of Surah Jumuah, the 62th Surah, of the Holy Quran. It is reported by Abu Huraira رضي الله عنه that, after the revelation of verse 4 he enquired from the Holy Prophet Mohmmed صلى الله عليه وسلم :

"who are the people to whom the words: ' And among others of them who have not yet joined them' refer".

After a while according to the report, that the Holy Prophet Mohammed صلى الله عليه وسلم placed his hand on top of Salman who was of Persian decent and said:

"If Faith were to go up to the Pleiades, a man from these would, surely, find it" (Bukhari)

In a sermon on the 13th August, 2015 by Hazrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه, Khalifatul Masih II, during Eid prayers he explained the context of the verse further, he said:

"The word 'rijaal' has been used here, which suggests that this is a prophecy that faith was to rise up to the Pleiades, then some men from Persia would restore the faith. It is essential that they should belong to the people of Persia , i.e. the

family of Hazrat[Ahmad as] and if they belong to another family, then they cannot be termed " the people of Persia. In such a scenario, this prophecy becomes flawed. 'Rajuulum min Faris' [a variant of the same hadith] suggests that the actual founder of this community is one, but " Rijaal" connotes that his devotees and supporters will also belong to other "people of Persia".

By this elaboration and magisterial pronouncement on the that occasion lay to rest the question as to what lofty station is ascribable to the followers of the Promised Messiah عليه السلام and first and foremost his companions vis sa vis their relationship with Allah the Almighty. Secondly, it also embraces the demographic diversity of the companions of the Promised Messiah عليه السلام as worthy of also being charged with a part of this responsibility of restoring the lost faith in God-consciusness in this second leg of Islam's manifestation.

This second explainer from the sermon, underscores a concern that the Promised Messiah عليه السلام had when his attention was drawn to the fact some of his companions were not exhibiting high level of piety. So on the 29 May, 1898, he would admonished them as follows in:

"... a lengthy announcement, which was, in essence, the summary of the Ten conditions of Bai'at and the contents of Our Teaching" (Al-Hakam, 29/05/2020).

As is the wont of Allah in His Sunnah, he test believers to contradistinguish the faithful from the otherwise as hinted in the following Chapter and verse, 2:156:

"And He will try you with something of fear, and hunger, and loss of wealth and lives, and fruits; but will give glad tidings to the patient".

In this instance of the Jamaat experience as had happened during the aftermath of the death of the Holy Prophet Mohammed ﷺ, the death of the Promised Messiah عليه السلام was to occasioned this divine test.

To characterised this epoch in the book The Blessing of Khilafat, by Khalifatul Masih II رضي الله عنه, he put a qualification on whom to be counted as a companion of the Promised Messiah عليه السلام. He pointedly proclaims that:

"There is no doubt that there are some among us who are weak of faith, but was there not a whole group of hypocrites living at the time of the Holy Prophet ﷺ? Moreover, why was it that a few who always remained among the party of the Companions of the Holy Prophet ﷺ are not remembered with the salutation "May Allah be pleased with them". As a matter of fact, they are not even counted among the Companions of the Prophet ﷺ. The only reason is that they were hypocrites. They paid lip service to the Holy Prophet ﷺ, whereas, at heart, they were devoid of true faith. The same is our stance now. We will call all those who have been sincerely following the commands of the Promised Messiah عليه السلام both in

***the past and the present the Companions of the Promised Messiah* عليه السلام *; but we will not bestow this title on those who will not follow the teachings of the Promised Messiah* عليه السلام** " (p. 31)

So in like manner, the declaration by Mirza Bashiruddin (rd) that not all the companions of the Promised Messiah عليه السلام are to be counted amongst his notably companions by virtue of the establishment of the Khalifatul Masih, the second manifestation of his عليه السلام coming is indeed a very virtuous and a righteous measurement of who especially is worthy of being counted among the ''people of Persia".

In the light of this declaration according to Jamaat account, 313 companions of the Promised Messiah عليه السلام are worthy to be called his companions (May Allah be pleased with all of them) and notable among them are Maulvi Hakeem Nuriddin رضي الله عنه, Mirza Bashiruddin(rd), Sir Zafarullah Khan (rd).

So now the question is asked what kind of relationship did the companions exhibit with Allah the Almighty to be worthy of being counted among the people of Persia and charged with that responsibility as well. In this regard, the Promised Messiah عليه السلام states that our Allah is He Who:

"…is near, yet far and He is far, yet near. He can reveal Himself to Ahl-eKashf…. He has no body, nor any shape. He is above all, but it cannot be said that there is anything beneath Him" (The Will, P. 13).

Although this piece cannot account for all the strivings and insights of all the companions(rd) of the Promised Messiah عليه السلام, following however, is an attempt to summarised an account of three of his عليه السلام eminent companions(rd) whose relationship with Allah the Almighty are an open books in the Jammat consciousness and who can be described as Ahl-ekashf.

One of the Companions who was among the first to take the Bai'at in the hand of the Promised Messiah عليه السلام was Hazrat Mawlvi Nuriddin رضي الله عنه. His knowledge of the Holy Quran was very deep and he was a divinely personage. According to Sir Zafarullah Khan رضي الله عنه account in his biography of Hazrat Mawlvi Nuriddin رضي الله عنه, he recounts that once Mawlvi Nuriddin رضي الله عنه was invited to address the national Annual Muslim Conference in Lahore in 1893 and after a most splendid delivery of his message based on his commentary of a part of the holy Quran visa vi the aspirations of the pursuit of knowledge he won most of the attendees admiration.

He continued that that after his speech one Mawlvi Hassan Ali recounted how he met up with Mawlvi Nuriddin رضي الله عنه and asked him why despite his immense knowledge of the Holy Quran he would still swear allegiance to the Promised Messiah عليه السلام. To that according to the account he replied:

''I had tried to get rid of a sin and had not succeeded. After I swore allegiance to Hadrat Mirza Sahib

عليه السلام ***not only did I get rid of it, it became repugnant to me"*** (Hazrat Mawlvi Nuriddin, p. 105-106).

This remarkable fear of Allah would have a profound impact of the life of Mawlvi Hassan Ali رضي الله عنه to visit Qadian and to later joined the Jammat and become a companion as well as well as a large number of those who were enchanted by Mawlvi Nuriddin عليه السلام exposition during the conference the account further added.

In another Stelling account from the Sir Zafarullah's account in the Biography of Hazrat Nuriddin رضي الله عنه it is recorded that:

" he had, on numerous occasions, his needs fulfilled in an extraordinary manner beyond his conception, in accord with the divine assurance set out in the Holy Quran: 'And he who fears Allah— He will make for him a way out, And will provide for him from where he expects not. And he who puts his trust in Allah—He is sufficient for him' (65:3-4)" (Hazrat Mawlvi Nuriddin, p. 12).

His ascension to the spiritual office of Khalifatul Masih I after the demise of the Promised Messiah عليه السلام was yet another pointer of his strong relationship with his creator.

His successorship was faced with stiff opposition and disquiet from within the Jammat especially from some of his contemporaries. In his firm resolved and pronouncement he had always placed his trust in Allah. In an article by Ataul and Tarik, it is written that he proclaimed his faith in Allah when the agitations became intense and he addressed them:

" Listen and remember well, Allah the Almighty has Himself made me the khalifa. By the grace of Allah, I am not in need of any of you... Allah does not like such things. He has great honour for me..."(Al-Hakam, (22/05/202)

Writing in the foreword of a biography of Hazrat Mawlvi Nuriddin Hakeem رضي الله عنه titled ***HAKEEM NOOR-UD-DEEN*** by Khalifatul Masih V, Mirza Masroor Ahmad, he quotes from the Promised Messiah عليه السلام Arabic book, Hamaamatul Bushra, (page 6) to summarise the divinely persona of Mawlvi Nuriddin رضي الله عنه as follows:

"Among my many pious friends, there is one far-sighted, gifted with vast knowledge, soft spoken, polite, steadfast in faith, God-fearing, trusting, a savant, pious, scholar, devout, saintly spiritual, towering Muhaddith (scholar of Hadith), outstanding Hakeem, Haaji-ul-Haramain, Haafiz-i- Qur'an, an offspring of Farooq. His name is Maulavi Noor-ud-Deen Bhervi. In sincerity, devotion, dedication, loyalty and love, he is formost among my followers."

Alhamdulillah, he succeeded by the Grace and Mercy of Allah in planting the seed of the blessed institution of the second manifestation of Allah's promised to His believers to the Promised Messiah عليه السلام in the Holy Quran(Ch 24:56) thus:

"… He will surely establish for them their religion which He has chosen for them in exchange for security and peace after their fear: They will worship Me, and they will not associate anything with me. Then whoso is ungrateful after that they will be the rebellious"

As would come to pass the agitators within the Jamaat with anti-Khilafat designs would become ungrateful after his death and would come away. Another Companion of the Promised Messiah عليه السلام whose relationship with Allah the Almighty which can be described as Ahl-ekashf is Khalifatul Masih II, the Promised son, Mirza Bashiruddin Mahmud Ahmad رضي الله عنه.

In the opinion of Abid Khan in an article published on the Jamaat website about the coming station and personage of Mirza Bashiruddin Mahmud Ahmad رضي الله عنه, he argues that, this whole edifice of the spiritual station of the promised son رضي الله عنه is to be understood within the context of the coming of the Promised Messiah عليه السلام himself. He comments on Surah Jumuah (Ch 62:04) as follows that:

"The ultimate fulfilment of this verse came in the person of the Promised Messiah عليه السلام who was sent as a Prophet by God Almighty to rescue Islam from evil forces both within and out of Islam. However the Promised Messiah عليه السلام advent did not herald the completion of the prophecy. On the contrary, because God Almighty had clearly used the words 'among others of them' in the verse, Allah had clearly signalled that He would send more than one person. There is no doubt that Hadrat Mirza Bashir-ud-Din Mahmud Ahmad رضي الله عنه was also sent in fulfilment of that grand Qur'anic prophecy" (p. 3).

His life and his appointment to the highest spiritual office in the world by Allah the All Mighty is indeed a fulfilment of this grand prophecy in surah Jumuah. According to multiple concurrent accounts by various sources within and outside the Jamaat he was a personage of immense knowledge and spiritual insights. He was an ardent practitioner of Allah's revealed Book, the Holy Quran.

Abid Khan continues:

"Despite having very little formal education, Hadrat Musleh Maud رضي الله عنه was well versed in all matters. His capacity for knowledge was seemingly limitless. The root of all his knowledge was his utter love for the Holy Qur'an. His knowledge of each and every verse was encyclopaedic and this knowledge he did not keep to himself but constantly endeavoured to spread far and wide. Thus throughout his life he continually delivered sermons and lectures on the Holy Qur'an. His commentaries, Tafsir-e-Saghir and Tafsir-e-Kabir, were a service not just for the Jamaat but a service for all of mankind. Part of the prophecy concerning his birth stated that the Promised Son would

be sent as a means to manifest the true status of the Qur'an to others and most certainly he fulfilled that role to the letter. Even his opponents were forced to accept his mastery of the Qur'an" (p. 12).

He would serve the Jammat from 25 years old and steer it through turbulent times facing off with the rebellious group who would exit the Jammat to form their own sect. Despite the small numerical strength that he had by the Grace of Allah he shepherded this divine institution to greater heights establishing many divine financial institutions and sending devotees outside to spread the light to all comers of the earth in fulfilment of Allah's, thus fulfilling the prophecy to the Promised Messiah علیہ السلام.

To cap it, his living and dealings and interactions with the rest of the world for whom he was charged by Allah the Almighty to reform is summarised in the words of Sir Zafrullah Khan رضی اللہ عنہ in a series of write ups compiled by Fateen Yasir and published by a Jammat website:

"He occupies the highest spiritual office in Islam and leads a life simple almost to austerity and entirely free from ostentation. He bases his life on Faith, lives it in truth, simplicity and sincerity, and justifies it by courage, perseverance and achievement" .

Another Companionرضی اللہ عنہ of the Promised Messiah علیہ السلام who had had an abiding relationship with Allah the Almighty was Hazrat Chaudary Sir Mohammed Zafarullah Khan رضی اللہ عنہ.Unlike the prophecy of the birth of the Promised son, Mirza Bashiruddin Mahmud Ahmadرضی اللہ عنہ,his birth was had largely due to his mother's abiding faith in Allah against the odds of superstition she encountered, visited on her by a notorious sorcerer one Jai Davi in her home town. This account told by Sir Zafarullah Khan رضی اللہ عنہ himself in a book tilted My Mother, added that after two previous deaths of his siblings against the background of a supposed curse on her by Jai Davi she would still have faith in Allah the Almighty that she would have chidren according to Allah's Will. As would come to pass, Sir Zafarullah Khan رضی اللہ عنہ would be born later on and he would become a leading light in Pakistan International Politics and would serve Jamaat in several key positions including Private Secretary to Khalifatul Masih II and also partly translating the Holy Quran into English.

In a closer account of the spiritual life of Sir Zafarullah Khan رضی اللہ عنہ by Ataul Mujeeb Rasheed, the Missionary In-charge, UK, published by Al-Hakam (19/04/19) he writes:

"Chaudhry Sahibra was extremely dedicated and committed to supplication. Prayers and worship were an essential part of his being. He used to make a very diligent effort for offering Salat. He was very watchful to ensure that he offered his Salat on the exact, prescribed times. Whenever he visited London from Holland, he would enquire about

Salat times without fail. He prayed diligently, virtuously, attentively and always at the earliest possible time.

During the prayers, he preferred the recitation of a person who demonstrated a clear understanding of the subject matter and took pauses appropriately. After arriving in the mosque, he spent his time in praising and remembering Allah".

During a Tarbiyyat session on the 22nd May, 2020 for the Barking and Dagenham Jamaat with Nisar Orchard sb, the Tarbiyyat Secretary, UK, on financial sacrifice he instanced Sir Zafarullah Khan رضی اللہ عنہ as one of the Jamaat members who sacrificed a great deal of his personal wealth in the course of Islam Ahmadiyya.

In a separate writing in a series of the personality of Sir Zafarullah Khan رضی اللہ عنہ by Ataul Mujeeb Rashed, Missionary In-Charge, UK, he narrates further that:

"One topic that I heard him talk frequently about was gratitude to Allah the Exalted. He used to emphasise this aspect during his tarbiyat lectures, often quoting the Quranic verse:

"If you are grateful, I will, surely, bestow more favours on you." (Surah Ibrahim, Ch.14: V.8)

During his conversations, he would talk repeatedly on this subject of gratitude in a moving and inspirational way. I personally observed that he always mentioned the gratitude for the blessings of God in a tender and touching manner and tears would well up in his eyes out of gratefulness.

I can say that gratitude was his favourite topic. Accordingly, he titled his autobiography, Tehdis-e-Nemat (Recollection of Divine Favours), a most appropriate name according to his personality.

A specific feature of the book is that when narrating stories of his life, he never forgot to mention and thank anyone who had done him any favour and prayed for them. Along with gratitude for Allah, expressing the same for Allah's servants was an integral part of this grateful man"
(The Muslim Times, 13/04/19)

The relationship of the companions of the Promised Messiah علیہ السلام with Allah the Almighty are accounted in vast amount of Jamaat Tarbiyyat sessions, Tabligh encounters, MTA programmes and many more. In a series of Friday Sermons by our beloved Huzur (May Allah strengthen his hand) in 2012, he mentioned that among those who took the Bai'at of the Promised Messiah علیہ السلام were the poor, labourers, land-owners, farmers, uneducated rural people, business people, the educated etc. And that all of them understood the message of the Promised Messiah علیہ السلام according to their individual capacity and benefitted from his august company and tried to spread the message in their spheres. He further added, these were people who tried to spread the true message. May Allah be please with all of them. Ameen.



National Amila Majlis Ansarullah UK 2021

1.	Sadr Majlis Ansārullah UK	Dr Ch Ijaz Ur Rehman	18.	Qaid Waqf-e-Jadīd	Muzaffar Bhatti
2.	Naib Sadr (Awwal)	Dr Mansoor Ahmad Saqi	19.	Qaid Isa'ar	Ashfaq Ahmad Khan
3.	Naib Sadr (Saf-e-Dome)	Fahim Anwer	20.	Add Qaid Isa'ar	Muzaffar Hussain
4.	Naib Sadr	Rafi Ahmad Bhatti	21.	Qaid Zhahnat wa Sehat-e-Jismani	Inamullah Khan
5.	Naib Sadr	Zia Ur Rehman	22.	Qaid Tarbiyyat Nau Mubāeen	Adil Zafar
6.	Naib Sadr	Shakil Ahmed Butt	23.	Qaid Ishā'at	Naeem Gulzar
7.	Qaid Amoomi	Muhammad Mahmood Khan	24.	Add Qaid Ishā'at	Muhammad Ishaq Nasir
8.	Add Qaid Amoomi	Naveed Uz Zafar	25.	Zaeem A'lā Muqami	Zakariyya Chaudhry
9.	Qaid Tarbiyyat	Fazal Ur Rehman Nasir	26	Muavin Sadr	Sahibzada Mirza Waqas Ahmad
10.	Qaid Tabligh	Ahmad Naseeruddin	27.	Muavin Sadr	Zaheer Ahmed
11.	Add Qaid Tabligh	Haris Latif Malik	28.	Muavin Sadr	Azhar Iqbal
12.	Qaid Tā'leem	Raja Burhan Ahmad	29.	Muavin Sadr	Shahid Masood
13.	Qaid Tā'leem-Ul-Qur'an	Fazal Ahmad Tahir	30.	Muavin Sadr	Basharat Ullah Ch
14.	Qaid Maal	Abdul Manan Azhar	31.	Auditor	Miyan Mansur Mannan
15.	Add Qaid Maal (Expenditure)	Mansoor Ahmad Qamar	32.	Rukne Khususi	Imam Atta Ul Mujeeb Rashid
16.	Qaid Tajneed	Muhammad Anwar	33.	Rukne Khususi	Sir Dr Iftikhar Ayyaz
17.	Qaid Tehrīke-e-Jadīd	Luqman Ahmad Tahir	34.	Rukne Khususi	Ch Waseem Ahmad

Regional Nazmeen-e-Ala Majlis Ansarullah UK 2021

Baitul Futuh	Dr Tayyab Ahmad Mansoor	East Midlands	Dr Irfan Malik
Baitul Ehsan	Mubarak Ahmed Niazi	West Midlands	Tariq Majeed
East	Azhar Ahmedi	Noor	Hayat Muhammad Mirza
Bashir	Asmetullah Ch	North East	Lutuf ur Rehman
Hertfordshire	Abdul Qudoos	South	Idrees Mubarak
Muqami	Zakariyya Chaudhry	Scotland	Tahir Naseem Ahmad
Masroor	Azhar Mustafa	Tahir	Ehsan Qamar
Fazal	Mahmood Ahmad	North West	Ahsan Ahmed
Nasir	Naeem Ahmad Tahir	Wales & South West	Munawar Ahmad Mughal



ESSAY WRITING COMPETITION



Ansar brothers are invited to write an essay of 5,000 to 6,000 words. This is an open competition, thus any Nasir can participate.

The topic for this year's competition is:

THE LOVE OF THE COMPANIONS OF THE HOLY PROPHET (SAW) FOR ALLAH ALMIGHTY



CRITERIA:

- Any essay with plagiarism will be disqualified. Plagiarism means to present someone else's work, words, or ideas as if they are your own.
- All direct or indirect quotes must give references.
- References may be given as footnotes, endnotes, or parenthetical citations.
- Name, Majlis, Region and Contact Details of the participant should be included on the front page only.

The marking will be based on:
i. Content
ii. Writing style
iii. Conventions
iv. References / Citation

Position holders will be presented awards at the National Ijtema and if suitable essays will be published in Ansaruddin. Name of all participants will also be published.

DEADLINE
30TH JUNE 2021

ESSAY CAN BE SUBMITTED ELECTRONICALLY TO:
taleem@ansarullahuk.org





ANNOUNCEMENT FOR ADMISSION

JAMIA AHMADIYYA UK 2021

JAMIA AHMADIYYA UK WILL BE HOLDING ENTRY TEST AND INTERVIEW ON 14TH AND 15TH JULY 2021 FOR THIS YEAR'S INTAKE OF STUDENTS. THE FOLLOWING CONDITIONS APPLY:

Qualifications: Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

Age on Entry: Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Certificate: The applicants MUST submit a medical certificate from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah عليه السلام.

Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. **Incomplete application form will not be accepted.** It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer
- Medical certificate from the GP
- hotocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- One passport size photograph
- An attested photo copy of the birth certificate
- The spellings of the name must be the same as in the passport.

LAST DATE: The application for the 2021 entry MUST arrive by **30th May 2021**.
Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
Branksome Place
Hindhead Road
Haslemere
GU27 3PN

For any further help or clarification:

T: +44(0)1428647170 /+44(0)1428647173 Mob: +44(0)7988461368 F: +44(0)1428647188

Jamia is open from Monday to Saturday from 8 am to 2 pm.
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Qur'an Exhibition - Majlis Birmingham



Majlis Ansarullah Birmingham West (West Midlands) held a Quran Exhibition at the event of interfaith conference at Baitul Ghafoor mosque on 1st February 2020. The Holy Qur'an in different languages were displayed and had a very meaningful discussion with the guests. They received requests for two copies of Qur'an with Urdu translations to be displayed as contemporary copy in a church. Over 55 guests attended.

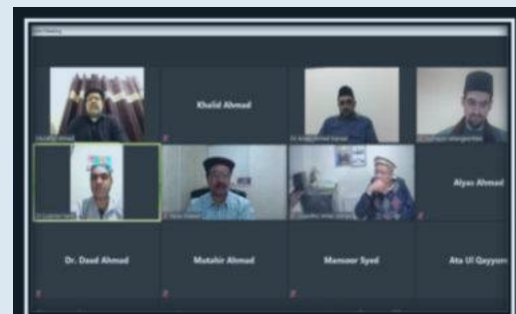
Tabligh Activity - Majlis Mitcham



Mitcham Majlis organised Tabligh visit during the month of January. We visited, Hammond & Lindo who are representing Jehovah's Witnesses in Mitcham. Previously 2 ladies were in this role and were also in good contact with Lajna. When Hammond and Lindo replaced them, we came forward to maintain contact and to continue discussions. They both showed interest in reading the Holy Quran with English translation so we went to their residence in Tooting Bec and delivered this along with the Life of Muhammad ﷺ and some other Jama'at Literature in the shape of a gift box. Both Hammond and Lindo, promised to attend Jama'at functions and public meetings in future.

Virtual Taleem Rally - Birmingham West Majlis

On 10th of Feburary 2021 Majlis Ansarullah Birmingham West held Tilawat and Nazm competitions on Zoom. The event was chaired by Dr Luqman Naseer Sahib Nazim Ta'leem West Midland Region.
The event started with silent prayers led by Nazim Sahib.
6 Ansar participated in Tilawat and 5 Ansar participated in Nazm competition.
Maulana Hamayn Jahingir Sahib and Dr. Anwar Ahmad Kanwal Sahib were judges of this competition.
Results were announced by Dr.Anwar Ahmad Kanwal Sahib.



Tilawat: 1st: Mirza Muzaffar Ahmad
2nd: Shakil Anjum Rana
3rd: Dr. Daud Ahmad & Alyas Ahmad

Nazm 1st: Mirza Muzaffar Ahmad
2nd: Dr.Daud Ahmad
3rd: Shakil Anjum Rana

Nazim Ta'leem Sahib read an excerpt from the sayings of Hazrat Khalifatul-Masih V ـ ايد الله تعا لى بنصره العزيز
He also explained the future program of Ta'leem department.
Rally ended with the vote of thanks by Mirza Muzaffar Ahmad sahib Zaeem Majlis.

Illmi Rally - Bashir Region





By the Grace of Allah Bashir Region had the opportunity to hold their first virtual Ilmi Rally on 27th December 2020. A month before this, a meeting was called upon and a committee was appointed under the supervision of Regional Nazim e Aala and Regional Nazim Taleem. In the meeting, it was suggested to arrange the following competitions: Tilawat, Nazam, Urdu/ English speech and Tarjama-tul-Quran. First of all, a poster was designed and sent to all Zoma and regional Whatsapp groups.

The national syllabus was sent to all Zoma. Every week Regional Nazim Sb called Zoma to remind them to encourage Ansar brothers to participate. We requested Zoma that for every competition, there should be minimum two Ansar participating from each majlis.





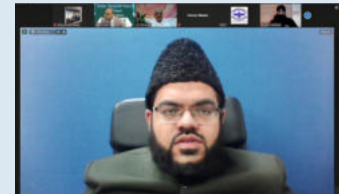
The agenda was prepared along with the worksheets for judgement. We also contacted the judges and guests. The rally started at 4:30pm and Qaid Taleem Raja Burhan Sb chaired the opening ceremony. The opening ceremony was started by the recitation of the Holy Quran. After nazam Qaid Sb Taleem delivered a comprehensive speech on Khilafat and the importance of the books of the Promised Messiah عليه السلام. The academic competitions started around 5:00PM. The first competition was Tilawat in which 16 Ansar brothers participated. Qaid Taleem-ul-Quran stayed throughout the rally and showed particular interest in tilawat competition. Nazam competition was held in which 10 participants took part. 7 people participated in the speech competition. 4 people participated in Tarjama-tul-Quran. The ilmi rally lasted for three and half hours. Both the audience and participants alike showed interest in the competitions. There were 52 people in attendance in the ilmi rally.The closing session was chaired by Naib Sadar Sahib Majlis Ansarullah UK Respected Shekeel Butt Shaib. The closing session started with tilawat which was recited by the first position holder. Nazam was also recited by the first position holder. After the pledge, a report was presented by Naib Nazim Ala Mubark Khan Sahib. After this the positions were announced. Qaid Sahib Taleem-ul-Quran gave a comprehensive advice over the correct recitation of the Holy Quran.

Naib Sadar Sahib Shekeel Butt Shaib appreciated the regional efforts and gave advice in the words of the Promised Messiah عليه السلام. Shakeel Butt Sb appreciated regional efforts and the programme was finished with a silent prayer.

Interfaith Conference - Nasir Region

Alhamdulillah! Tabligh Team of Nasir Region has held their Online Interfaith Tabligh Conference, successfully on Saturday 19th December 2020 at 6 pm.

We had approached all the main faith leaders in our regions and received 10 confirmations.
On the day four external guest speakers participated.



The conference started with the recitation of the Holy Quran & translation by Mr Sharf ur Rehman sb of Slough.



Respected Naeem Ahmad Tahir sb Nazim-e-Ala, welcomed the guests & the participants. He also gave a background & purpose of this conference.



After him, respected Mr Shin Dhother of Slough Outreach, described about his local charity which feed 100 homeless people daily. He also appreciated the role of Ahmadiyya Muslim Elderly Association in this regard.



Mr Jimmy Madon, Youth Co-ordinator of World Zoroastrian Organisation spoke about the need of harmony and tolerance among all religions.



Ms Nimu from Brhama Kumari World University further added to the programme and spoke about the importance of peace, love and respect for all human beings.



The key note address was delivered by our Regional Missionary, Mirza Rabeeb Ahmad sb. He described the beautiful teachings of Islam Ahmadiytat & conduct of the Holy Prophet ﷺ.

At the end, Cllr. Hanif Khan sb a member of our Region (who conducted the event), thanked all the guests and the participants on behalf of Nazim-e-Ala and the AMEA Nasir Region. The programme formally ended with silent prayer, led by Murrabi sahib at 7pm. Around 60 people joined the Zoom call while more than 70 people benefited from this conference.

Interfaith Conference North East Region

Impact of covid-19 on domestic violence – solutions provided by different faiths. This conference was organised by the Tabligh department, North East region on 17th Dec 2020.

Idris Yousaf hosted the event which began at 6pm with Tilawat and translation by Maulana Hassan Selby. The following guests spoke at the event:



1. Cllr Harpreet Uppal
Chair of the Economy and Scrutiny Panel for Circles
council, as well as a member of Scrutiny Management Committee.



2. Maxine Edwards
Women Centre Communication Manager
Community Associate with demonstrated history of working in
the sector. Skilled in Communication and Social Housing.



3. Andrew Marchington Minister
Marsden and Meltham Methodist Church
Cllr Liberal Democrats, Served as a Kirklees Cabinet Member
with responsibility for housing and member of the West Yorkshire
Housing Partnership. Former chair of the Kirklees Safer and
Stronger community partnership.

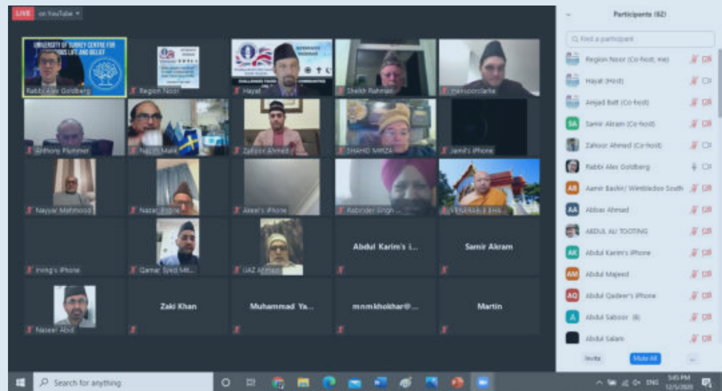


4. Maulana Mansoor Clarke Missionary
Baitul Futuh Mosque London
British Imam, Broadcaster and Public Speaker
Ahmadiyya Muslim Community

All Speakers covered the topic eloquently explaining social, moral and other impacts on households and individuals. Maulana Mansoor Clarke Sahib explained the beautiful teachings of Islam and its guidance to maintain peace in the family in any circumstances. Nazime Ala, Lutf ur Rehman, then took several questions from the audience which were answered by the panel. A vote of thanks was then given and the event ended at 7pm with a silent prayer. Total attendance was 50 connections (on YouTube and Zoom), with estimating benefiting members to be about 150.

Interfaith webinar - Noor Region

Noor region held their Interfaith webinar on 5th December 2020. A total of 64 guests attended including 7 Non Ahmadi. Nazim e Ala, Hayat Mirza Sahib chaired the Interfaith webinar "Challenges faced by the ethnic communities in the UK" which commenced with the recitation of the Holy Quran by Naseer Abid Sahib. The English translation was delivered by Qamar Syed Sahib.



After this, Sheikh Sahib gave an overview of the forum and Jamat introduction then he introduced the first guest speaker - Father Anthony Plummer-.

Father Anthony Plummer delivered a presentation on the work of the Catholic Church in this country. A number of organisations carry out a wide variety of support for the most in need. This diverse support ranged from helping those who have spent time away from home or at sea, through to homeless and those suffering from hunger.

Second guest speaker -Mr Phramha Bhatsakorn- represented the Buddhist religion – the presentation was about the meditation for dealing with stress. This is a particularly relevant topic given the current circumstances we are facing due to the effects of the COVID pandemic.

Rabbi Alex Goldberg -Third guest speaker discussed the purpose of dialogue between communities and how it takes a generation to make changes. Rabbi Goldberg went on to discuss how the University of Surrey has integrated all the religions and enabled students of different faiths to come together as a team to help and support over 19,000 students and staff!

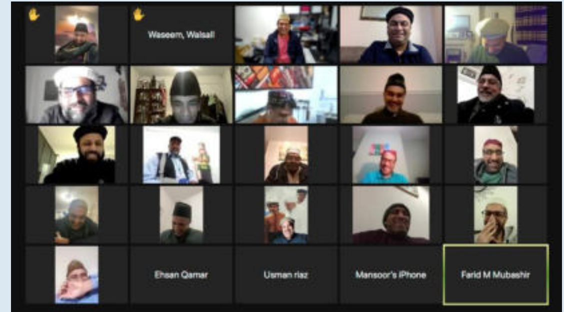
Dr Rabinder Singh introduced his daughter to give an overview of the Sikh religion and its principal teaching – the core of this being to serve humanity and not to discriminate.

Imam Mansoor Clarke Sahib gave a very thought-provoking presentation on injustice and looking after the rights of God and His creation. Imam Sahib also explained how peace is affected when those in high positions are more concerned for their own personal needs rather than those of their people.

After each presentation, Sheikh Rahman Sahib related the work of each faith and its similarities to the work of the Jamaat. Nazim e Ala Sahib explained the importance of understanding each other's religion to live peacefully. Nazim e Ala Sahib -Hayat Muhammad Mirza- concluded the forum with silent prayers. May Allah The Almighty enable us all to protect His rights and the rights of His creation, Ameen.



Zehanat & Sehat-e-Jismani Event - West Midland Region



Majlis Ansarullah West Midlands Region held first ever virtual Zahanat competitions on Sunday 31ST Jan 2021. Qaid sahib Zahanat and Sehat e Jismani, Ina'am Ullah sahib joined and started the event with silent prayer. A total of 74 ansar and 9 out of 9 Majalis participated. The event was divided into following 3 main competitions.

Moshaida Moiena: A slideshow was presented for a total of 1 minute and 30 seconds with various pictures where Ansar were asked to try to memorise the pictures. Following on, a whats-app phone number was given where Ansar had to message the description of as many pictures they could remember with a 4-minute time limit. The results.

1st position: **Nasik Sahib** (Birmingham Central)
2nd position: **Dr Luqman Naseer Sahib** (Birmingham North) - **Rafi Ahmad Shahnawaz** (Walsall)
3rd position: **Waseem Sahib** (Walsall)

Video Clip Questions: A video clip was shown for 2 minutes where Ansar were asked to memorise as much content as possible followed by 10 questions based on the clip shown. Similarly they were requested to submit their answers to the whats-app number. The Winning Results

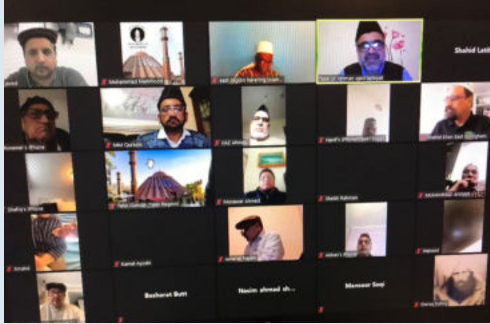
Joint 1st position – (all with 6 correct answers) **Abdul Rauf Sahib** (Birmingham South West) **Amir Mahmod Sahib** (Birmingham Central) **ShahJahan Maroof Ahmad Sahib** (Walsall)

Chinese Whispers: All 9 majalis of West Midlands had one team each consisting of 3 participants where one member of every team was the team leader followed by a second and third member. Each Team leader was asked to join a separate zoom meeting, the other two members were put in a virtual 'silent room' so they could not hear anyone. The Judge showed the sentence in Urdu for a few minutes and also read it out loud three times. Following on, the team leader had to call the second member of the team by phone and relay the sentence which he had heard and read from the Judge. The second member attempted to relay what he had heard from the Team leader to the third member. The Third Member then wrote what he had heard onto a piece of paper, took a picture and sent it by whatsapp to the Judge. The Winning Results

1st position: **Birmingham North** 1. Dr. Luqman Naseer sahib 2. Sajid Sheikh sahib
Dudley: 1. Rana Mubushir sahib 2. Mubashar Ahmad sahib 3. Anwar Kanwal sahib
2nd position: **Birmingham Central:** 1. Adeel Ahmad sahib 2. Nasik Ahmad sahib 3. Amir Mehmood sahib
3rd position: Walsall: 1. Maroof Ahmad sahib 2. Zahid Mansoor sahibWaseem Ahmad sahib

These competitions were enjoyed by all and positive feedback was received from local members.

رپورٹ ریفریشر کورس مجلس انصار اللہ یوکے 2021ء





مجلس انصار اللہ یوکے کے عہدیداران کا ریفریشر کورس اللہ تعالیٰ کے فضل سے مورخہ 30جنوری 2021 کو منعقد ہوا۔ وائرس کی وباء اور لاک ڈاون سے پیدا ہونے والی مشکلات کے باعث امسال یہ ریفریشر کورس Virtual بزریعہZoom منعقد کیا گیا۔

اس ریفریشر کورس میں 13شعبہ جات کی علیحدہ بیک وقت میٹنگز منعقد کی گئیں جن میں شعبہ مال، تبلیغ۔ تربیت، تعلیم ، ایثار ، تعلیم القرآن، ذہانت و صحتِ جسمانی اور عمومی وغیرہ شامل تھے کی الگ میٹنگ کی گئی ۔ان میٹنگز میں متعلقہ شعبہ جات کے قائدین ،نائب قائدین کے علاوہ ریجنز کے ناظمین اور مجالس میں سے متعلقہ شعبہ جات کے منتظمین نے شرکت کی۔ اور تمام قائدین نے اپنے اپنے شعبہ کا سالانہ پروگرام تمام ریجنل ناظمین اور منتظمینِ مجالس کے سامنے پیش کیا۔ ان میٹنگز میں مجموعی طور پر 1517 عہدیداران نے شرکت کی۔ اسی طرح صدر مجلس انصار اللہ اور نائب صدران بھی مختصر وقت کے لئے ان میٹنگز میں شامل ہوتے رہے۔ اور آخری سیشن میں 497 عہدیداران شامل ہوئے۔

اس ریفریشر کورس کاآخری سیشن صدر مجلس انصار اللہ مکرم چوہدری اعجاز الرحمٰن صاحب کی صدارت میں شام 5 بج کر 45 منٹ پر تلاوتِ قرآن کریم اور دعا کے ساتھ شروع ہوا ۔ مکرم طاہر محمود مبشر صاحب زعیم مجلس جامعہ احمدیہ نے تلاوت اور ترجمہ پیش کیا ۔ابتداء میں تمام شاملین کو حضورِ اقدس ایدہ اللہ تعالیٰ بنصرہ العزیز کا ویڈیو کلپ جس میں انصار سے انفرادی رپورٹ اکٹھی کرنے کی تلقین کی گئی تھی دکھایا گیا اور تما عہدیداران کو اس طرف توجہ دلائی کہ امسال کوشش کریں کہ ہر ناصر سے انفرادی رپورٹ اکٹھی کریں۔ بعد ازاں مکرم رفیع احمد بھٹی صاحب نائب صدرنے آئی ٹی کے متعلق اپنی Presentation دی۔ بعد ازاں مکرم فہیم انور صاحب نے وصیت کے بارے میں عہدیداران کو بتایا اور اس کی اہمیت پر حضورِ اقد س کا مختصر ویڈیو کلپ بھی دکھایا گیا ۔

اس ریفریشر کورس میں مجلس انصار اللہ یوکے کے تحت تعمیر ہونے والے مسرور آئی ہسپتا ل برکینا فاسو کیupdateبھی ویڈیو کی شکل میں پیش کی گئی ۔ اور تمام عہدیداران کو مکرم شکیل احمد بٹ صاحب نائب صدر نے اس ہسپتال کے لئے صدقہ جاریہ کے طور پر رقم اکٹھی کرنے کی طرف توجہ دلائی۔ اسی طرح مکرم اظہر اقبال صاحب معاون صدر نے ممبران کے سامنے سوشل میڈیا کے بارے میں جماعتی پالیسی پیش کی۔۔

اس سیشن میں تمام قائدین اور عہد یداران شامل ہوئے اس میں بھی چند قائدین نے تمام عہدیداران کے سامنے اپنا سالانہ پروگرام پیش کیا۔شعبہ جات کے پروگراموں کے دوران بھی عہدِ داران کوسوالات کرنے کا موقع دیا گیا تھا جبکہ اس کے علاوہ پروگرام کے آخر پر سوال وجواب کے لئے علیحدہ سے بھی مختص کیا گیا تھاجس میں بھی شاملین نے بھرپور حصہ لیا۔ اختتامی سیشن تقریباً 3 گھنٹے تک جاری رہا۔

مجلس عاملہ انصار اللہ برطانیہ 2021

1	صدر مجلس	ڈاکٹر چوہدری اعجاز الرحمٰن	18	قائد وقف جدید	مکرم مظفر بھٹی صاحب
2	نائب صدر اول	مکرم منصور احمد ساقی صاحب	19	قائد ایثار	مکرم اشفاق خان صاحب
3	نائب صدر صف دوم	مکرم فہیم احمد انور صاحب	20	ایڈیشنل قائد ایثار	مکرم مظفر حسین صاحب
4	نائب صدر	مکرم رفیع احمد بھٹی صاحب	21	قائد اشاعت	مکرم نعیم گلزار صاحب
5	نائب صدر	مکرم ضیاء الرحمٰن صاحب	22	ایڈیشنل قائد اشاعت	مکرم محمد اسحاق ناصر صاحب
6	نائب صدر	مکرم شکیل احمد بٹ صاحب	23	قائد ذہانت وصحت جسمانی	مکرم انعام اللہ خان صاحب
7	قائد عمومی	مکرم محمد محمود خان صاحب	24	آڈیٹر	مکرم میاں منصور منان صاحب
8	ایڈیشنل قائد عمومی	مکرم نوید الظفر صاحب	25	زعیم اعلیٰ مقامی	مکرم زکریا چوہدری صاحب
9	قائد تجنید	مکرم محمد انور صاحب	26	معاون صدر	مکرم صاحبزادہ مرزا وقاص احمد صاحب
10	قائد تبلیغ	مکرم احمد نصیر الدین صاحب	27	معاون صدر	مکرم ظہیر احمد جتوئی صاحب
11	قائد تربیت	مکرم فضل الرحمٰن ناصر صاحب مربی سلسلہ	28	معاون صدر	مکرم مسعود شاہد صاحب
12	قائد تعلیم	مکرم راجہ بُرہان احمد صاحب مربی سلسلہ	29	معاون صدر	مکرم اظہر اقبال صاحب
13	قائد تعلیم القرآن	مکرم فضل احمد طاہر صاحب	30	معاون صدر	مکرم چوہدری بشارت اللہ صاحب
14	قائد تربیت نومبائین	مکرم عادل ظفر صاحب	31	رکن خصوصی	مکرم مولانا عطاء المجیب راشد صاحب
15	قائد مال	مکرم چوہدری عبدالمنان اظہر صاحب	32	رکن خصوصی	مکرم سر افتخار احمد ایاز صاحب
16	ایڈیشنل قائد مال	مکرم منصور قمر صاحب	33	رکن خصوصی	مکرم چوہدری وسیم احمد صاحب
17	قائد تحریک جدید	مکرم لقمان احمد طاہر صاحب			

ریجنل ناظمین اعلیٰ مجلس انصار اللہ یوکے 2021

نام	ریجن	نام	ریجن
مکرم مبارک احمد نیازی صاحب	بیت الاحسان	مکرم حیات محمد مرزا صاحب	نور
مکرم طیب احمد منصور صاحب	بیت الفتوح	مکرم لطف الرحمٰن صاحب	نارتھ ایسٹ
مکرم احسن احمدی صاحب	ایسٹ	مکرم احسن احمد صاحب	نارتھ ویسٹ
مکرم ڈاکٹر عرفان ملک صاحب	مڈلینڈ ایسٹ	مکرم طاہر نسیم صاحب	سکاٹ لینڈ
مکرم عصمت اللہ چوہدری صاحب	بشیر	مکرم ادریس مبارک صاحب	ساؤتھ
مکرم عبدالقدوس صاحب	ہرٹس فرشائر	مکرم احسان قمر صاحب	طاہر
مکرم زکریا چوہدری صاحب	مقامی	مکرم منور احمد مغل صاحب	ویلز اینڈ ساؤتھ ویسٹ
مکرم اظہر مصطفیٰ صاحب	مسرور	مکرم طارق مجید صاحب	ویسٹ مڈلینڈ
مکرم محمود احمد صاحب	فضل	نعیم احمد طاہر صاحب	ناصر

نحن انصار اللہ
MAJLIS ANSARULLAH
UNITED KINGDOM

QIADAT TA'LEEM
MAJLIS ANSARULLAH UK

مقابلہ
مضمون نویسی 2021ء

یہ مقابلہ انصار اللہ برطانیہ کے تمام ممبران کے لئے ہے ۔
کم از کم 5000 اور زیادہ سے زیادہ 6000 الفاظ پر مشتمل مضمون لکھ سکتے ہیں

صحابہ رسول ﷺ کا عشق الہی

- نقل شدہ مضمون کو مقابلہ میں شامل نہیں کیا جائے گا۔ (کسی اور کے کام ، الفاظ ، یا نظریات ایسے پیش کرنا گویا وہ آپ کے اپنے ہیں۔
- تمام اقتباسات کا حوالہ دینا ضروری ہے۔ حوالوں کو مضمون کے دوران قوسین یا حاشیہ میں یا مضمون کے آخر پر دیا جاسکتا ہے۔
- مضمون نویس کا نام، مجلس، ریجن اور رابطے کی تفصیلات صرف سرِورق پر درج کی جائیں .
- :نمبروں کی تقسیم کچھ اس طرح سے ہوگی:
  - مواد
  - اندازِ تحریر
  - زبان کا معیار
  - حوالہ جات
- پوزیشن ہولڈرز کو اجتماع کے موقع پر انعام بھی دیا جائے گا اور ان تمام انصار کے نام رسالہ "انصارالدین" میں شائع کیے جائیں گئے جن کی طرف سے مضامین موصول ہوں گے۔ اس کے علاوہ معیاری مضامین کو انصار الدین میں شائع بھی کیا جائے گا

مضمون موصول ہونے کی آخری تاریخ 30 جون 2021 ھے۔

مضمون الیکٹرونیکل طریقے سے اس ایڈریس پر ارسال کریں ۔
taleem@ansarullahuk.org